



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

ARTICLE IV.

THE REVELATION OF THE BLESSED APOSTLE PAUL.

TRANSLATED FROM AN ANCIENT SYRIAC MANUSCRIPT,

BY REV. JUSTIN PERKINS, D.D.,

MISSIONARY OF THE A. B. C. F. M. AT ORŪMIAH.

Presented to the Society October 15th, 1863.

INTRODUCTORY NOTE BY THE COMMITTEE OF PUBLICATION.

THE Ancient Syriac manuscript from which is made the following translation was sent to this country some years since, by the late Rev. David T. Stoddard, missionary among the Nestorian Christians of Orŭmiah and its vicinity. It was obtained among the Nestorians, and is of course written in their character, upon the usual coarse brown paper, and covers thirty-two leaves, which are about nine inches high and six inches broad. It was placed in the hands of Dr. Perkins for translation about two years since (in 1862), when he was on the point of returning to Persia, and his version was received from Orŭmiah late in 1863. From his accompanying letter, dated at Orŭmiah, April 1st, 1863, the following is an extract:

"I return you herewith the Revelation of St. Paul. ... The following pages are a translation which I have just made, quite literal rather than smooth, for reasons which will readily commend themselves to you. I need say but little by way of comment on this medley of pious fraud and of folly. It will speak for itself. The Syriac is so good that I am inclined to give it the credit of considerable age. We seldom see so good a Syriac style written by the best Nestorian scholars at the present time." ...

Respecting the age of the work, we have no other clue than that hinted at by Dr. Perkins, as furnished by the character of the language in which it is written. It may be conjectured to be a Syriac version of one of the many apocryphal works upon its theme known to have been

current among the early Christians, respecting which Fabricius (Codex Apoc. N. T., vol. i., p. 943 etc.) gives the following notices:*

1. An *Anabiticum Pauli* mentioned by Epiphanius (Hæres., 18. 38), which was in the hands of the Gnostic sect of Cajani or Cainites (in the second century), and was held to contain the revelations made to Paul when he ascended to the third heaven (2 Cor., 12 : 2-4). This same book is cited by Michael Glycas (in the twelfth century), Annal., ii., p. 120.

2. Another *Apocalypsis Pauli*, in use among certain monks in the fourth century, and referred to by Augustin (Tract. 98 in Johannem), Sozomen (Hist. vii., 19), Theophylact. (on 2 Cor., 12 : 4), and other writers. This (according to Sozomen) was said by some to have been found in the times of the Emperor Theodosius, in a marble box under the house in which Paul had lived at Tarsus.

3. Grabe (Spic., i., p. 85) states that, in the library of Merton College, Oxford, there is a manuscript, *Revelatio Pauli* (Cod. 13, N 2, Ant. fol. 77 b), which professes to contain the disclosures made by St. Michael to the Apostle during the three days following his conversion. In this was included also a view of the punishments of purgatory and hell—another feature not belonging to the work mentioned by Augustin. The Oxford manuscript is supposed by Fabricius to be a much later production.

4. Marcus, Patriarcha Alexandrinus, at the beginning of the thirteenth century, states that various works bearing the title of *Visiones Pauli* were extant “in orientalibus et meridionalibus regionibus.”

The work sent by Dr. Perkins contains a visit to hell as well as heaven, differing in this respect from the work mentioned by Augustin, and so far agreeing with the Oxford manuscript; but it differs from the latter in being founded on the passage in 2 Cor., 12 : 2-4, instead of the narrative of the Apostle's conversion; with Augustin's *Apocalypsis*, again, it appears to agree, as concerns the tradition of its original discovery.

PREFACE BY THE SYRIAC TRANSLATOR, OR A TRANSCRIBER.

Beloved of my soul, I will make known unto you, from the Holy Scriptures, divine visions, which the Holy Ghost hath made known to the prophets in mystery, respecting the providential dealing [the leading] of Christ our Lord, before he assumed a body, in the end of times. So the blessed Paul saw what was about to happen to the race of mortals, after the resurrection.

Hear, then, ye who say that perhaps the Revelation of the blessed, holy Paul is not true. Hear, my master, the reader; I

* These notices were extracted by Rev. Prof. Fisher, of New Haven, and were communicated by him to the Society, in October, 1863, accompanying the presentation of the translation itself.

acquaint you, on this subject, from the Holy Scriptures and true witnesses. Hear, my master, about the soul when it departs from the body. Affection of [after] glory, and of intelligence, wins souls there, either for evil or for good. For, until the resurrection, there is neither enjoyment nor torment, but this awakening [earnest expectation]. Therefore our Lord Jesus Christ anticipated and made known unto great Paul. In a mystery he made known to him every thing that would happen to the race of mortals, from the reward of the good even unto the evil.

But that we may discourse on the subject on which we now enter—That was a vision which Moses, the chief of the prophets, saw. He beheld a fire, kindled in a bush, without consuming it. Was it not a mystery [emblem] that divinity was about to descend and dwell in humanity, and the humanity would not be consumed before the might of divinity?

And when Israel warred with the Philistines, and with every foreign people, Moses crossed himself with a sign of the cross, before the eyes of all Israel, by adjusting his hands like a cross, at that time. And as Moses crucified the brazen serpent in the wilderness, so also our Lord says, in the Holy Gospel: "As Moses lifted up the serpent in the wilderness, so also must the son of man be lifted up."

And other things about our Lord are a vision that Daniel the prophet saw. He saw a stone cut out without hands; and the beating to pieces the great image, was not this the descent [of Christ] without removal [alienation from his original place], and the abolishing of idols?

The fleece—that which Gideon saw, which received dew from on high—was it not the mystery that a virgin was about to conceive without seed?

So also when the ark of Noah passed the four corners of the world.

And when Melchizedek, the priest, offered a cake of bread and a cup of wine, and Abraham, the father of nations, inquired: "What is this mystery?" Melchizedek, the priest, said: "Christ is about to descend from heaven, and assume a body from a virgin, and offer his body, in bread and wine, for his disciples. Blessed is he who partakes of it." Where was the mystery of the sacrament of the body and the blood of our Lord, at that period?

So also that which David, the prophet, saw by the Spirit, about the passion of our Lord, and his crucifixion, saying: "They pierced my hands and my feet, and all my bones bewailed," etc. That also which David spake about the resurrection, saying: "Thou hast not given thy just one to see corruption;" and other things that are said of it.

Like as Jonah constituted a likeness of the burial of our Lord in the belly of a fish.

The garments which Jeremiah buried, are they not a mystery of the rending off of Israel, and of the changing of the law?

So, too, what the prophet Joel saw about the sufferings of our Lord, and wept, and preached, and said: "I will give signs in heaven and wonders on the earth—blood, and vapor, and smoke; and the sun shall be turned to darkness, and the moon to blood, before the great and dreadful day of the Lord come."

Like as Isaiah, the honored one among prophets, saw, and spake from his mouth, who gave witness of his son, saying: "This is my beloved son, in whom my soul is well pleased. I will put my Spirit upon him." Like that which he said of St. John, the Baptist: "Behold my servant, in whom I am well pleased."

Like those twelve stones, which Joshua, the son of Nun, took, when he divided Jordan before him; was not this the mystery of the twelve apostles, who should be with our Lord beforehand with others?

Like that stone on which Jeremiah, the prophet, stood, which was the New Jerusalem, the church of the nations—the holy, universal church, of which Isaiah prophesied. Therefore our Lord also called St. Simon, the chief of the apostles, a stone. For as a huge stone will not shake, nor move, from the violent waves of evil and hard winds; nor melt, nor dissolve, from the moisture of water; so the chosen church of Christ will not shake, nor move, from opposing waves and the sons of perdition, that may roar against it with the hard winter of the Wicked One.

Behold and see, O thou who doubtest concerning the Revelation of great Paul, all these mysteries and similitudes, which the prophets have seen in all ages. In mystery did not the Holy Ghost make known unto them, and speak? He who doubteth in his mind, how there was a cross at that time, and the mystery of the cross, and other divine mysteries and visions of that period—[to him I say] so the blessed Paul saw by a mystery; the thing that he saw was whatsoever shall be the reward, after the resurrection.

This is a great wonder, that in one case we receive his testimony, and in the other deny his preaching. How so? Is blessed Paul divided? Is half of him true, and half of him a deceiver and a liar? God forbid it of the holy and blessed Paul, the divine apostle. All we faithful ones, partakers of holy baptism, believe, with all our hearts, and all our strength, and all our minds, in the Holy Gospel of Paul the apostle, and the other apostles, his companions, that they preached it for us. And whoever is doubtful of the Revelation of great Paul, let him know that there is no sacrifice for propitiation for his sins; but know thou that his torments shall be without mercy.

Consider and count him one with the heathen, and persecutors of apostles and martyrs. Whoever believes not in the Revelation of the blessed Paul will suffer his torments within, till he goes to the torments of the judgment of hell, in everlasting fire. These true proofs will suffice for him who knows his wisdom, and is pure in heart. But fools and swine shall perish, according to the words of our Lord, which he spake to us in the Holy Gospel: "Give not that which is holy unto dogs, and cast not your pearls before swine." Behold, O thou that art skeptical about the Revelation of Paul, how much better is the name of a man than that of a dog or of a swine! Therefore let us all in truth believe, that we may not be called by these hated names by our Lord. But let us please [him], and believe in every spiritual mystery—those divine visions which the Holy Ghost hath made known to them who delight in his love and are doers of his will.

Praise to the Father;
To the Son, worship;
To the Holy Ghost, lifting up [ascription],
From all earthly tribes that are visible—
At all times, forever and forever—
Amen.

The apology for the Revelation of Paul, the divine apostle, is finished.

Again, I will write [copy] the Revelation of blessed Paul, the apostle—

May the Lord help me through his prayers—Amen.

REVELATION OF THE BLESSED APOSTLE PAUL.

The word of the Lord came unto me, saying: Son of man, go, speak to the people of the land—How long will ye sin? How long will ye add sin to sin? How long will ye provoke God, and say: We are the children of the living God? But the works of the devil ye do, and walk in his commandments. Know ye, and behold, all natures, and all creatures, are subject to the living God; but the sons of men rule over all creatures.

The Sun first complained to God, against the creatures, and the sons of men, and said: "O Lord God, mighty and all-powerful, how long wilt thou behold the iniquity and the wickedness of men: fornication, and adultery, and murder, and theft, and avarice, and oppression? All these the sons of men commit on earth. Grant me permission, O Lord, that I may take vengeance upon them, and without mercy destroy them by burning flame, and make known thy power unto them, that they may understand, that thou only art God, the Father of

Truth." And there came unto it a voice, saying: "I have heard and seen everything, and know; and nothing is concealed from me; for my eyes do behold, and my ears do hear; but my goodness and long-suffering bear with them; peradventure they may turn and repent, and their sins be forgiven. And if they do not repent and come unto me, I will judge them with a righteous judgment; and will reward every man according to his deeds."

Then also the Moon, and the whole circle of the Stars, complained unto God, and said: "O Lord God, mighty and all-powerful, thou alone knowest everything that the sons of men do: adultery, and murder, and the shedding of blood; and refrainest from them. Grant me permission, O Lord, that I may take vengeance on them as they deserve; and make known unto them thy power, that they may know that thou alone art God, the Father of Truth." And, lo, the voice of God unto them, and saying unto them: "I know all these things, and nothing is hidden from me; in my goodness and long-suffering I bear; peradventure they may repent; and if they do not turn unto me, I will judge them with a righteous judgment, and will reward every man according to his works."

How many times did the Seas and the Rivers cry unto God, and say: "O Lord God, mighty and all-powerful, the sons of men, by their works, offend against thy holy name, through their sorcery, and their fornication, and their lying, and their wicked conversations [walks], and by their going astray. Grant us permission, O Lord, that we may rise and cover the whole earth; and make known to the sons of men, that they may know, that thou alone art the mighty Lord God." And a voice came unto them, saying: "I know everything, and nothing is hidden from me; but, in my goodness and long-suffering, I bear; peradventure they may turn and repent; and if they turn not, and come unto me, I will judge them with a righteous judgment, and will reward every man according to his works."

Then also the Earth cried out to God, and said: "O Lord God, all-powerful, I am distressed more than all the creatures; I bear up under the sins of men: their adultery, and their fornication, and their murders, and their iniquity, and all the wickedness that they do, their sorcery, and their witchcraft; as father rises up against his son and slays him, and son against his father; and brother against his brother rises up, and defiles his bed; so also neighbor wrongs his neighbor. Even some of those who are called priests, and continually offer sacrifices to thy holy name—they also walk in craftiness. I therefore am more oppressed than all the creatures; therefore I am not willing to yield harvests unto them. Grant me permission, O Lord, that I may destroy their harvests, in a manner that they may

not bring forth, that they may know thy greatness, after they have been punished." And there came a voice unto it, saying: "Everything my eyes behold; and nothing is hidden from me. I bear with them in my long-suffering; and I judge them in my goodness; peradventure they may turn and their sins be forgiven. If they do not repent, and come unto me, I will judge with a righteous judgment, and reward every man according to his works."

Look on this, O ye sons of men, and see that everything which God has created has a zeal for him; but the sons of men forget him. It is not proper that we forget the long-suffering of God unto us, every day. Repent, therefore, O sons of men; for the Lord is merciful, and of tender compassion; repent of your wicked deeds, and praise God without ceasing, by night and by day. And more especially in the evening and the morning, pray on account of your sins, on account of evil temptations and snares; for every creature of God praises him always in the morning; and praise is becoming for him from every one. It is also necessary that we offer unto him good works, every one for himself.

Everything that a man does, from morning until evening, whether good or bad—the guardian angel goes forth, in mourning and sorrow on account of men, unto God—namely, he who preserves a mortal from all injuries; for in the image of God is he, wherefore the guardianship of the sons of men is committed to an angel. When the angel sees a mortal committing wickedness, the angel is afraid of him; for all the angels, guardians of the sons of men, from morning unto morning, go in before God, and everything that a mortal does is known—therefore, prayer is appointed at that time, that, peradventure, at the hour when the angel of the Lord goeth, the mortal may be engaged in prayer; and they present before him the works of man, whatever he doeth, by day and by night.

Remember, therefore, O ye sons of men, and praise God all your days; and especially, at the time when the angels worship. For first do the holy angels run, that they may reach that hour which is appointed to them for service, with their companions and friends; so also we, the sons of men. Like as the other angels, in their time, run before God, and his Spirit goeth forth to meet them, and a voice cometh to them: "Whence come my armies, and my glorious angels, the messengers of glad tidings?" and those angels of the righteous enter, and say unto him: "O Lord, now from holy men, who have come out from the world, for thy holy name, have we come: some of them dwell in caves; and others in holes of the earth; weeping, and distressed, and tormented, on account of their sins and the sins of this world; while they are hungry and thirsty, for thy name's sake; and

they have girded their loins, and hold a fast hand on good works; and cry out and say, continually: 'Our heart is ready in God;' and their mouths bless, and praise, and give thanks, at all hours, while they weep and make lamentation; and we also with them, who are their angels, we beseech thee, O Lord."

And, behold, the voice of God unto them, saying: "Know ye, therefore, O ye my angels, and my ministers, that you are here; but my grace, and my remembrance, which is my beloved Son, is with them; and he succors them in their lives, and in their death glorifies them; and will not cast them off, neither by night nor by day; for their souls are the dwelling place of my beloved Son."

And when those angels of the righteous departed, behold other angels came to worship, at the proper hour; and the Spirit of God went forth to meet them; and, lo, the voice of God unto them, saying: "Whither do ye come, and laden always with the faults and sins of the sons of men, tidings not agreeable?" And those angels answered and said: "O Lord, we have come from among the sons of men, those on whom thy name is called; and in the flood of the world they have made for themselves habitations of devils; and are in the delirium and the erring of wicked devils, in all their works; and a single pure prayer before thee, from all their hearts, they have not prayed. Further, why, O Lord, shall we pray? and why is it needful for us to do service any more, for these sinful sons of men?" And, behold, the voice of God unto them, saying: "Cease not from their service; peradventure they may repent; and if they do not repent and come unto me, I will judge them with a righteous judgment."

Again, after these things, I saw one of the spiritual ones coming unto me, and he caught me, by the Holy Ghost, and carried me to the third heaven; and the angel answered and said unto me: "Follow me, Paul, that I may show unto thee the place of the saints, that thou mayest know whither they go, when they depart from the world. Then I will carry thee to the abyss beneath, and show thee the souls of sinners, where they dwell, after the resurrection; that thou mayest know, O Paul, what will be their reward." And I followed the angel, who made known to me all these things; and he carried me above; and I looked upon the firmament of heaven; and I saw that there were there principalities who had been in the world; and there were there spirits of deception, who lead astray the heart of the sons of men from God; and there are the evil spirits of accusation, and fornication, and the love of money, and all those things in which they walked; and, behold, they are gathered for witness; even all the evil spirits that are under heaven.

And I saw there angels in whom there is no mercy; and their

faces were full of wrath; every tooth they had protruded from their mouths, and their eyes sparkled like lightning; and the hair of their heads was thick, and very strong; and as it were a flame of fire proceeded from their mouths. And I inquired of the angel who was with me, and said: "What are these, my Lord?" and he said to me: "These are angels in whom there is no mercy, who are sent after the souls of sinners and the wicked, after those who had not repentance before they departed out of the world; who did not believe our God, nor wait for his salvation, that there might be unto them a Helper."

And again, I saw above, on high, other angels, whose faces shone like the sun, and they had bound their loins with girdles, in the likeness of gold and pearls; and they held in their hands crowns; and the seal of God was upon them; and they were clothed with garments; and the name of the living God was stamped upon them; and they were united in humility and love. And I inquired of the angel who was with me: "What are these, my Lord?" and he said: "These are angels of righteousness, who are sent after the souls of the righteous." And I said to the angel who was with me: "Is this the way of every man unto God?" and he said: "Yes." And again he said unto me: "As for the righteous, when they depart from the world, these angels come unto them, and are their helpers. They have no fright, and do not fear, when these go forth to meet them; and they carry them before the throne of God." Then I said to the angel who was conversing with me: "O my Lord, wilt thou not grant to me an opportunity that I may see the souls of the righteous, how they depart out of the world?" and he said: "Come thou, Paul, and I will show thee as I have said." Then I looked, and I saw all the earth, and the creatures upon it; and they appeared as nothing, and did not exist. And I said: "Is this the creation? and are these men, and the abundance of the world?" and the angel said unto me: "These are sinners, who sin from morning until evening." Then I saw as it were a dark cloud, spread over all the world; and I said to the angel who was with me: "What is this, O my Lord?" and he said unto me: "This is the iniquity mixed with the prayer of the sons of men; who, when they pray, in their heart ponder evil; and the light of their prayer becomes darkness." And I, Paul, groaned, and I wept. Then I said unto him: "O my Lord, wilt thou not grant that I may see in what manner the souls of the righteous and of the wicked depart out of this world?" and he said unto me: "Paul, look down, and see the thing which thou requestest." And I looked, and saw, and beheld one of the sons of men fallen nigh unto death. And the angel said unto me: "This is a just one, and righteous in all his works." And I saw every thing which he did for God standing before

him, in the hour of his departure from the world. Then I Paul perceived that he was righteous who was now dying; and he found for himself rest, even before dying. And there approached him wicked angels (when a righteous one departs, they do not find a place by him), and those good angels ruled over that righteous one. And they drew out of him the soul, while alluring it with rest; and again they restored it to him, while inviting it and saying: "O soul, be assured, as for this thy body, O holy one, thou wilt return into it, in the resurrection; and thou wilt receive the promises of the living God with all the saints." Then that soul was carried from the body; and they inquired after its health, as though it had grown up with them; and they took delight with it in love; and they said unto it: "Blessed art thou, O happy soul, which, every day, didst perform the will of God; and now takest delight in pleasures." And there came to meet it he who was its guardian in its life, and said to it: "O soul of mine, be of good courage, and be joyful, and I will rejoice over thee, that thou hast done the will of our Lord, all the days of thy life; and I carried thy good works, by day and by night, before God." And again I turned, and said to my soul: "Do not fear, in that, behold, thou seest a place thou hast never seen." And while I was beholding these things, that spirit was lifted up from the earth, that it might ascend to heaven. And there went out to meet it wicked powers, those that are under heaven. And there reached it the spirit of error, and said: "Whither dost thou presume, O soul? and art thou running that thou mayest enter heaven? Stop, that we may see; perhaps there is in thee something that belongs to us, that we may narrate a little." And that soul was bound there; and there was a fight between the good angels and the evil angels. And when that spirit of deception saw, it bewailed with a loud voice, and said: "Wo unto thee, O soul, that we have found in thee nothing of ours! and lo, all the angels and the spirits are helping thee against us; and behold, these all are with thee; thou hast passed out from us." And there went forth another spirit, the spirit of the Tempter, and the spirit of fornication; and they came to meet it; and when they saw it, they wept over it, and said: "How has this soul escaped from us! It did the will of God on earth, and behold, the angels help it and pass it, and pass it along from us." And all the principalities and evil spirits came to meet it, even unto it; and they did not find in it any thing that was from them; and they were not able to do anything to it; and they gnashed their teeth upon that soul, and said: "How hast thou escaped from us?" And the angel which conducted it in life answered and said unto them: "Return, O ye mortified ones; ye have no way of access to it; with many artifices ye enticed, when it was on earth, and it did not listen to you."

And after this, I heard the voice of myriads of angels, praising God and saying: "Rejoice and be glad, O soul; be strengthened, and do not fear." And they marvelled much at the soul, when they saw it holding the seal of the living God in its hand. And thus they were giving it heart, and saying: "We all rejoice over thee, that thou hast done the will of thy Lord." And they carried it and placed it before the throne of the living God, while they all rejoiced with it. And there was a great cessation; afterwards, silence reigned for a considerable time. And afterwards, the angels ceased—to wit, those angels that worshipped before the footstool of God with that soul. And there began the angel, who was the guide of that soul, and said: "O Lord God, merciful and compassionate, remember this soul, and do not forget it; and do unto it according to the abundance of thy mercy, and according to thy right judgments." And a voice was heard, saying: "He is just."

And the spirit of the Lord, the same which guided it in life, said: "I am that spirit of life that dwelt in it; and I found to myself rest. Do unto it, O Lord, according to thy right judgments." And a voice was heard, saying: "As that did not distress thee, we will not distress that; and as it showed mercy, we also will show unto it mercy." And they committed it to Michael, the chief of the angels, the same who stands at the door of life; and he commanded it [the spirit] that it should carry it [the soul] to Paradise, to remain until the day on which it shall return to its body, in the resurrection; and it shall take delight with its body, in that everlasting bliss and delight with the saints.

And after this, I heard a voice, saying: "Righteous art thou, O Lord, and very right thy judgments; and with thee there is no partiality." This was the voice of the myriads of the adoring Cherubim, and the holy Seraphim.

And I saw twenty-nine aged ones, who were adoring, and praising, and saying: "Thou art righteous, O Lord, and very right are thy judgments; and there is not with thee partiality; and thou rewardest every man according to his works."

And the angel who was with me answered and said: "Dost thou know, Paul? every man who doeth good findeth for himself rest when he goeth out from the world; and every thing excellent and good is rewarded."

And the angel said: "Look down, Paul, and see;" and I looked down and saw; and behold, another soul departing from the body. And I said unto him: "O my Lord, whose soul is this?" and he said unto me: "Know thou that this man was wicked; and he provoked God by day and by night, while he said: 'There is nothing else for us in the world, except that we eat and drink, with the young; for who has gone down to hell

and come back? or told us that there is a judgment?" And I saw that bitter hour; and I saw all his wickedness coming before him and after him, while it encompassed him before his eyes; and I saw that hour embittered to him from the judgment that was to come. And that man was saying: "O that I had not been born, nor brought forth in the world!" And I saw that the good angels descended to meet him; and they looked upon him, and saw darkness encompassing him round about, and the foul odor of his evil deeds, so that they could not come nigh unto him; and there came also those evil angels. When that soul saw both parties, it was shaken. And those good angels saw that it had not one good work; and when they fled away from it, those evil angels took the rule over it, and pulled it out in severe anger and haste. And when it went out, they turned it back three times, saying unto it: "Look, O miserable soul, upon thy body, and think of thy house; as for that from which thou departest, again wilt thou return unto it, in the day of the resurrection, and thou wilt be recompensed, all that is proper, for thy wickedness."

And when they pulled it out, that daring one groaned in bitterness; and the angel who had conducted it in life ran before it, saying unto it: "O miserable soul, I am thy angel that carried thy sins, day and night, before God. How often did I say unto thee; 'Do not despise the commandments of thy Lord.' If I had power over myself, I would not do service for thee; no, not one hour in a day; but I have not power over myself: for he who created thee in his image and his likeness, he commanded us that we should do service for you; for God himself in kindness waited, that, peradventure, ye would turn and not perish. Come, O soul; thou didst not awake in regard to the righteous judge, Him who casts not aside any man; but every one is rewarded according to his work. Know thou, O soul, that from this time onward I will be a stranger unto thee." And that miserable soul was made ashamed; and its own angel distressed it. And when it arrived at the door of the firmament, that soul saw hosts of the Wicked One; and it beheld those hosts that they placed a weight on its weariness—error and accusation, and the spirit of deceiving. And when they came unto it, they said: "O soul, whither wilt thou flee? O miserable soul, stop, that we may see if there is any thing of ours." And when they saw it, they rejoiced and said: "Yes, yes, there is in thee, and thou art altogether ours; now we know that even thine angel can not help thee and save thee out of our hand." And the angel answered and said: "Know ye that it is a soul of the Lord, and he will not cast it aside; neither will I surrender the image of God into the hand of the Wicked One. The Lord supported me, all the days of the life

of this soul, and he can support me and help me, and I will not cast it off until it go up before the throne of God on high. When he shall see it, he hath power over it, and will send it whither he pleases."

And when these things took place, behold, a voice was heard from heaven, saying thus: "Bring up that soul, which despised the word of the living God." And when it entered heaven, the ranks of angels saw it; they all exclaimed, with one voice, and said: "Wo unto thee, O miserable soul! what answer hast thou for thy works? or how wilt thou render to the living God an answer for thine iniquity? Wo unto thee! when the angels worship him, what will be thy answer unto him who poured out upon thee his mercies—upon thee, by night and by day!"

And the angel of that soul answered and said: "All ye, my friends, ask, pray, and beseech God, that this soul may be taken from us, and from our midst; for, lo, we are tormented by the stench of its odor. For ye perceive that from the time it came in among us, the odor of its stench hath passed upon all of us." And those angels, who were with the angel of that soul, made supplication; and afterward it ascended to heaven. Then they brought it before the throne of God; and it worshipped before him. And the angel stood in fear before God, and saying: "O Lord God, merciful and compassionate, the just judge; thou, O Lord, knowest this miserable soul; I am its angel, who performed for it service. I have been greatly distressed by the side of it. Do unto it, O Lord, according to thy mercies, and thy just judgments."

Thus also said the Spirit of God: "I am the Spirit of Life, who have been with it and dwelt in it. I found in it no rest. Thou knowest, O Lord, that it hath afflicted me, and distressed me; and not in the least hath it remembered thy commandments, O Lord, even for one hour. Do unto it, O Lord, according to thy just judgments."

And lo! a voice, saying: "Where are thy fruits that I gave unto thee, that thou shouldst eat and take pleasure? Have I placed a difference between thee and the righteous? Have I not caused the sun to rise on them and on thee?" And its mouth was stopped, and it had no answer. Then I heard another voice, saying: "Just, O Lord, and right are thy judgments; and there is in them no partiality; for as for every one who hath practised mercy, the mercy he hath practised will be shown unto him in the day of judgment." And afterward, there went forth a command against that miserable soul, that it should be delivered unto the angel which was stationed over torment, and that he should carry it unto outer darkness; that it might be tormented there, until it return to its house, in the resur-

rection; and then, it and its body should receive torment together, as they sinned here.

Again, I heard a voice which said: "Righteous art thou, O Lord, and very right are thy judgments." And when they brought that soul, it wept and said: "O God, merciful, and just, and righteous, and right, in all thy works; there are seven days since I departed from my body; and I have been delivered to angels, and they have carried me to dreadful places, and there tormented me, these days." And a voice came unto it, saying: "If thou hadst practised mercy, mercy would have been unto thee. On this account, the day thou wast carried off, there was no mercy for thee." And that miserable soul said: "I have not sinned, O Lord!" Then anger burned against that soul; and the just judge went forth and said: "O angel of this soul, come and make known all its works." And he stood in great fear; and the angel held in his hand the like of a writing, and said: "Behold the sins of this soul in my hand, from the day it was fourteen years old until this day." And behold, a voice, saying: "Unto thee I say, O miserable soul, if thou hadst repented, before thy death, I would not have remembered even one of thy sins: if thou hadst repented three months, or three days, before now, I would not have remembered even one of thy sins; and now I swear by my angels, and by the strength of my arm, if one hour before thy death thou hadst repented, I would have received thee. But order that the angel of such and such a soul come, and bring hither the souls with them." And in the same hour [immediately] they stood before God; and that soul recognized those souls against whom it had sinned. And lo, a voice, saying: "Lofty and fearful one, behold thy servants standing before thy majesty." Then that soul said: "This soul hath not ceased, and sleep hath not entered its eyes, until it killed that soul; and it shed blood upon the earth; and with another soul it committed adultery, and then it committed the sin of abortion upon it."

Then said the judge: "Thou knowest, O miserable soul, that, as for every one who committeth wrong on a companion, if he dies first, I keep him until his murderer, and his enemy, come; then they will stand before the just judge; and every man will be rewarded according to his works." And God commanded that that soul be committed to the hand of the angel for the lowest Tartaros, and there be tormented until the resurrection.

And when these things took place, I heard a voice, saying: "Just and right is the judgment of God;" and again was there another voice of myriads of angels, praising God, and saying: "Righteous art thou, O Lord; and very right are thy judgments; and there is no partiality with thee."

Then said unto me the angel who was with me: "Dost thou

see all these, Paul?" and I said unto him: "I see, O my Lord." And he said unto me: "Follow me, and I will show thee the place of the righteous." And I followed the angel, and he took me, and caused me to fly, and carried me up to the third heaven. Then he placed me at a door; and I looked upon the door, and saw the likeness of fine gold; and before it, two posts, like adamant; and two tablets of gold above them; and they were full of writings. And the angel who was with me turned and said unto me: "Do not fear, Paul, to enter this door; for every man is not permitted—only those in whom there is great purity, and in whom evil dwells not." And I inquired of the angel who was with me, and said unto him: "Why are these writings inscribed on those tablets?" and he answered and said unto me: "These are the names of the righteous, as our Lord said to his disciples: 'Rejoice not that devils are subject unto you, but rejoice that your names are written in heaven.' These are they who praise God with all their hearts, and on earth are sojourners." I inquired of him: "O my Lord, are their names written while they are on earth?" and he answered and said unto me: "Yes; not only are their names written, but their works from day to day: the angel, their minister, brings tidings of their works, every day, from morning to morning; they are known to God by their hearts and their works. And after they are recorded, if there happen to them a matter of sin, or deficiency, it is purified by chastisement, according to their sin; that there be not unto them any defect in their strivings. They are known through the angel who performed for them service before they had departed from the world."

And when we entered within through the gate into the city, there came forth an angel unto us, whose face was shining like the sun; and he embraced me, and kissed me, and said: "Peace be unto thee, O beloved of our Lord;" and he manifested unto me a face of love. Then he groaned, and was sad and wept; and I said: "O my Lord, why weepest thou?" and he groaned, and said unto me: "Yes, master, to weep is needful for me, and to be sad, about the race of the sons of men; for many and great are the good things and blessings which God has made ready for them; and so great also are the promises which he desires to grant them; but they cut themselves off, and know not, and keep not the commandments of our Lord; and all of them are not worthy of those boons and blessings."

And I said to the angel who was with me: "Who is this, master?" "This is Enoch, the scribe of righteousness." Then I entered within that place; and I beheld there great Elijah, coming toward us; and he drew near and gave me a salutation, rejoicing and delighted. Then he turned and wept; and he said unto me: "Art thou Paul? Thou shalt receive the reward

of thy toils and thy teachings which thou hast done laboriously for mankind, and turned them unto life. Behold, O my son, Paul, how great are the promises of God and his blessings! a few only of men deserve them, a very few of mankind; for few are they who enter these places which thou beholdest."

And the angel who was with me answered and said unto me: "Whatever I show thee in this place, reveal not on earth unto the sons of men; for flesh and blood understand not the life which is after the resurrection; but after the resurrection they shall know." And I saw there things unutterable by a tongue of flesh. And I looked upon that land, and I saw that there was in it a river of water, and it had on its margins trees planted, on this side and on that side; and every one brings forth fruits, once every month; and these fruits are formed in all likenesses. And I saw there, in the east of that place, that it is the most desirable of all the creations of the living God; and that land was very light; and in it were trees of life; and they were full of fruit, from their root to their top.

And the angel who was with me answered and said unto me: "See these, O my son; God hath made ready these for those who are worthy of them." And again he said unto me: "These are the promises which God hath promised to his saints; and know thou that there are seven times more than these—those which eye hath not seen nor ear heard; nor into the heart of a mortal have they entered. And behold, I say unto thee, Paul, concerning the holy men who have departed out of the world, and have seen these promises, which God hath made ready, that those same groaned and said: 'Why did such a word escape from our mouth?' and they were meditating on some small word, why they had uttered it." And I saw men there rejoicing, and exalting and praising the Creator; and I inquired of him: "Who are these, master?" and he said unto me: "These were men who were married in the world, and preserved their union, as God said unto them; and kept his commandments; and their bed was pure; and, behold, they have delight, and rejoice forever and ever. But as for virgins, and those who were persecuted from the world, and hungered and thirsted for righteousness, God shall give unto them blessings more than these, O son. And behold, I show unto thee, O Paul."

And after these things, he carried me to the eastward of that place; and I saw there a river of water; and its waters were white, more so than milk; and he said unto me: "Dost thou see these, Paul?" and I said to the angel: "What are these, O my Lord?" and he said to me: "This is the sea of the Eucharista [oblation]. To the east of this sea is the city of Christ; and not every man is permitted to enter that city—that is the way with the men who have committed adultery and wickedness,

and kept not his commandments; they will not enter into it. But if a man turn from them, and repent of his iniquity before his death, just when he departs from earth, the angels bring him, and he worships before the throne of God, and he has the mark of repentance. And he is committed unto Michael, the chief of the angels, who conducts him over this sea of Eucharista, and introduces him to the city of Christ, and he is joined with those who sinned not." And I gave praise for what I saw.

And the angel who was with me answered and said unto me: "Come with me, and I will introduce thee into the city." And while I was standing by that sea of joy, he brought me unto a ship; and he placed me in it; and it resembled pure gold. And I saw a multitude of angels, more than three thousand, praising, and singing, and raising hallelujahs before me, until I arrived at the city of Christ. And those who dwell in it, when they saw me, rejoiced with great joy, and came out unto me, and escorted me in. And when I went within that city, there was there a great river; and that city was light, seven times more than the sun; and it had seven walls round about it, and twelve thousand strong towers within it; and between them, every one, was a furlong; and I said to the angel who was with me: "What are these, O my Lord?" and he said unto me: "These are the towers which separate between the sons of men."

And when I beheld, I wondered, and was astonished at the glory of that country. Afterwards, I saw the gates open, in that part, and adorned with every thing comely. And there were four rivers round about it: one on the east, and one on the west, and one on the north, and one on the south; and I said unto the angel who was with me: "What are these rivers, O my Lord?" and he said unto me: "These four rivers are the likeness of those which are on earth: Gihon, and Pison, and Euphrates, and Tigris."

And I saw within the gates of that city great trees, which were very high: they had no fruits, but only leaves; and I saw a few men dwelling in the midst of those trees, who wept very much, whenever a just man entered into the city; and they themselves were bowed down and tormented; and when I saw them, I wept, and said unto the angel who was with me: "Who are these, who were not worthy to enter into the city?" and the angel said unto me: "It is more suitable for us to weep for these than for any men;" and I answered and said: "Wherefore, my Lord?" and the angel said unto me: "These were mourners and fasters, and they were occupied in prayer; but their heart was lofty before God, and they could not offer even one homage. Their heart was strong, and they supposed their business was going on well: they had not heard that God is op-

posed to the lofty, and giveth grace to the humble. And know thou, O Paul, that, more than all men, they praised themselves; and they gave to no man any salutation. To whom they pleased, they opened the door; but him to whom, for God's sake, it was necessary to open, on account of his being a stranger, they buffeted. This their high-mindedness hath prevented their entering in here. The Lord of glory, who was reviled by a cruel people, how did he bear all this, for the sake of the turning of one sheep, that it might not perish! They knew how they ought to do—I declare unto thee, Paul, that these have taken more pains than all the saints; but their loftiness was not bowed. This is the cause that prevented them from entering within."

After I passed from thence, I was going along with the angel; and he carried me up over a river; and I saw there the prophet Isaiah; and with him, Jeremiah; and Ezekiel, and Moses, and all the line of the prophets; they rose and inquired after my health; and I said to the angel who was with me: "What place is this?" and he answered and said unto me: "This is the place of the prophets, and of those who distressed their souls for God. When these depart from the world, they are carried to worship before God; then they are committed to Michael, the chief of the angels; and they are introduced into the city of the prophets; and these inquire after their health, as of brethren; and they love them, because they have done the will of God; and they are all in the same enjoyment."

Then he carried me to the south of the city, and I saw there infants—those whom Herod killed; and they also rose and inquired after my health. And the angel who was with me answered and said unto me: "Whoever has kept his virgin, and the purity of his soul, he, when he departeth from the world, worships before the throne of God; and he is committed to Michael, the chief of the angels, who brings him to these infants, and they inquire after his health, as of a father."

Then he brought me to the east of the city, and I saw there honorable old men; and the just patriarchs, Abraham, and Isaac, and Jacob; and the whole bands of righteous ones: and they inquired after my health with joy; and I said to the angel who was with me: "Who are these, O my Lord?" and he answered and said unto me: "Every one who loveth strangers, and showeth mercy unto the sons of men, when he departs from the world, and worships before God, by this road he goes in unto these saints, and is joined with them in this city; and they inquire after his health; and also love him, because he loved strangers like them; and they introduce him into the promised land."

And he brought me to the north of the city; and I saw there

sons of men who were rejoicing, and exulting, and taking delight; and I said to the angel who was with me: "Who are these, my Lord?" and he said: "These are they who devoted themselves unto God with all their heart, and entered this place without fear."

And again he brought me to the midst of the city; and there were within it twelve walls which were very high; and I inquired of the angel who was with me, and said: "O my Lord, is there yet any other place more than [superior to] these?" and he said unto me: "Each one is more glorious than the other, from the first even unto the twelfth. All men, according to their works, are cut off by one of these walls; and every one, according to his evil deeds, is cut off, by these walls, from one even unto twelve, from the sight of God."

Again he brought me to the middle of the city, and I saw thrones overspread, and robes and crowns placed over them, such that a man can not narrate the excess of their beauty; and I said to the angel who was with me: "For whom are these, my Lord?" and he said: "For those who in simplicity are reconciled with God, and who said in regard to themselves: 'We are low and despised;' and accounted not themselves any thing. Now, they have the things thou beholdest. These did not know books, nor any other thing; but daily they gave peace to [saluted] each other for the love of Christ. Some learned ones, how do they talk in their boasting! thou beholdest these ignorant ones, who did not know any thing, how they were worthy of all this glory."

And I saw in the centre of the city a great altar, which was very high; and I saw standing on the side of the altar an aged man, great and honored; and his face shone as the sun in the firmament; and he held in his hand a harp, and said: "Hallelujah;" and the whole city was astonished at his voice; and together they shouted—those that were above the towers, and all said: "Hallelujah." And when I saw these things, the foundations of the city were shaken with their shouting. Then I inquired of the angel who was with me: "What is this voice which shakes the city and all its inhabitants?" and the angel said unto me: "This is David, the king and prophet, who sings in the Jerusalem of Christ. As he sang on earth, so sings here David, in spirit, and all the saints are engaged with him, with the voice of shouting; and David the prophet goes forth singing, first, while all the saints after him respond: "Hallelujah."

And I said to the angel who was with me: "Why does David sing before this altar, and these saints respond, each in his own place?" and the angel answered and said unto me: "When Christ, the Son of God, ascended on high, and sat down on the right hand of his Father, this David sang alone, before his as-

cension, and said thus: 'Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, that the king of glory may come in.' Many men longed for the singing of that time; but, save that man, none reached it. Again, a man hath not permission on earth to offer up sacrifice [celebrate the sacrament] without offering praise in it, with the songs of the blessed David. Without the praise of David, a man presumes not to offer; it is necessary that he sing his songs, at the time of offering; for it is the body of Christ."

And I said to him: "O my Lord, what is the meaning of Hallelujah?" and he said unto me: "How much thou examinest, and askest questions, Paul! Whatever thou desirest to know, know. Hallelujah, in the language of the Hebrews, means 'Praise the Lord.' Praise God, who was the first of all. Unto him do the angels, without ceasing, raise Hallelujah, and praise him who sent for us salvation, and created for us all things."

And I said unto him: "O my Lord, then every one who says 'Hallelujah' praises God;" and the angel said unto me; "If a man sing in the assembly, and those who are near him do not respond 'Hallelujah,' they sin. If those men do not respond, the angels will certainly respond; and if a man is sick or old, and does not respond, the guardian angel responds in his stead. But I declare that every one who is strong, and doth not respond—what do they say of him? 'This proud devil turneth aside; if he despises one response, does he not know that he despises to offer up an offering to God? he does not prize converse with God; for as much as a man offers prayers, he speaks with God; and he who prays not cuts himself off from converse with God.'"

After these things, he led me out without the city, and brought me to the midst of those trees of the Eucharista, and the angel said unto me: "This is the land of promise; it is all the delight of the saints."

Then he lifted me up, and carried me above the rivers of the sea, and raised me above the sea of the Ocean, which sustains the firmament of the lower heaven; and the angel answered and said unto me: "Dost thou know whither thou art going, Paul?" and I said; "I do not know, my Lord;" and he said; "Follow me, and I will show thee the place in which the souls of sinners and wicked ones are tormented."

And he brought me toward the setting of the sun; and I saw there the end of heaven, made firm on a great river; and I asked him: "Which lower deep is this, my Lord?" and he said unto me: "This is the sea of the Ocean which surrounds the whole earth, and the earth is within it."

And I saw there coals of fire placed in order, and a flame of fire proceeding from them; and many men are sunk in it; some

of them up to the belly, and some to the lips, and some to the head—and they in the fire; and I inquired of the angel: “What are these, my Lord?” and he said: “These made [reckoned] themselves not on a level with the righteous, and not with the wicked: they did not receive [experience] repentance, but filled up their life in error, and in serving their body, and did every thing in fornication and great sins. They never gave themselves to repentance, and remembered not their end; and when they died, they came here.” And I said to the angel who was with me: “Who are those who sink to their knees in the fire?” and he said unto me: “These, when they go out of the church, and have finished prayer, speak idle words, and desire that men should listen unto them; and they raise their voice above their companions.”

Then I said to him: “Who are these that sink to their belly in the fire?” and he answered and said unto me: “These, when they partook of the body of our Lord, would commit adultery and fornication; and kept not their body for the honor of their Lord; and restrained not themselves from wantonness until they died. And those who sink up to the lips are those who sang in the church at all times, and incited each other; but by tricks and by dissembled love they deceived their companions.”

Afterwards I saw there, at the setting of the sun, many torments, of various kinds, and full of men and women; and a river of fire flowed forth from among them; and they suffered bitter torments.

And I saw there deep abysses, and in them many souls fallen upon each other. The depth of that river was thirty cubits and more. And they wept and groaned, while they said, all together: “Lord! have mercy upon us, O Lord God!” and yet there was no mercy upon them.

And I inquired of the angel who was with me: “Who are these?” and he answered and said unto me: “These are they who hoped in God, that he might be a helper; but they were at rest on their wealth.” And I inquired: “O my Lord, from what time are they here?” and he said unto me: “From ten ages; and still longer will they remain here, age upon age, in this torment. And this abyss has no measure; and it boils more than a caldron, as you behold.”

Then I looked, and saw, and behold, another deep, which was deeper than the first; and there were in it souls of the wicked. It was so deep that, when souls were cast into it, they would hardly reach the bottom of that deep in a hundred years.

And I Paul, when I saw these things, wept over the human kind, that there was so much torment for them. And the angel answered and said unto me: “Wherefore dost thou weep? why! art thou more merciful than God?” and I said: “God forbid,

O my Lord; for God is good, and long-suffering unto the sons of men; and he leaves every one of them to his own will; and he [man] walks as he pleases."

And I looked again, and saw a river, which was more terrific [sharper] than the other river. And the angels were bearing off an old man, and they sunk him in the river up to the knees. And there came a minister from the angels, and he held in his hand an iron pitch-fork, and it had three tines, and they were extracting the entrails of that old man from the mouth. Then I said to the angel who was with me: "What are these torments, with which they are tormenting this one? and how bitter they are!" and the angel said unto me: "This was a priest; and he did not fulfil his ministry as he ought. He ceased not from committing adultery every day. He ate, and drank, and committed fornication; and the rule of his office he did not fulfil—no, not for a single day."

Again I looked, and saw another old man, whom four angels were carrying off in a severe manner, and at a rapid run, and they sunk him up to the knees in that river of fire; and they allowed him not to say: "Lord, have mercy upon me;" but tormented him with rigor. And I said to the angel who was with me: "Who is this, O my Lord?" and he said unto me: "O my son, this was a bishop; and he did not pasture well his flock; but made for himself a name in eating, and drinking, and pleasures; and he remembered not the grace by which I set him over it, and accounted him worthy of the great work, that he should be a shepherd; and he did not judge one righteous judgment; nor had he mercy on the orphans and the widows."

And I saw there another man, sunk up to his chin; and he wallowed in blood; and worms were coming out of his mouth; and he was weeping in bitterness; and he was crying out and saying: "O Lord, have mercy upon me;" and this torment was more severe than all the other torments. And I said to the angel who was with me: "Who is this, my Lord?" And he said unto me: "This was a deacon; and he was wont to eat the sacrament, not according to rule, but with the gluttony of bread; and he did nothing good before God, a single day, but committed adultery. Therefore they show no mercy unto him; and his torments also are without mercy."

Again, I saw a man in severe distress; and they cast him into the river of fire. And there came to him an angel, one who presided over the torments; and he held in his hand pincers of fire, very sharp; and he was cutting off the lips of that man, little by little. And when I beheld, I Paul wept; and I said unto the angel who was with me: "What has this one done?" and he said unto me: "This one was a reader and a teacher in

the world; but he would not himself keep one of the words which he taught; and he died, and had not repented. For this reason they torment him."

Again, I saw another place in which there was devouring fire, and a worm; and many men and women were cast into it; and that worm was gnawing and devouring without mercy. And I said to the angel: "Who are these, my Lord?" and he said unto me: "Dost thou see, Paul? These are those who took usury, and placed their hope in their riches, and trusted not in the Lord, that he should be unto them a savior; and they died without repentance, and came to this dreadful and bitter torment."

And again he showed unto me a very distressing [narrow] place, and more severe than the former one; for there were there men and women gnawing their tongues. And I said unto the angel who was with me: "Who are these, my Lord;" and he said: "These are they who whispered together in church, in the time of the service of the holy ordinances, and listened not to the words of God, but talked idle words; and who forsook the converse with God; and they died without repentance."

And again, I saw another deep, from which issue forth torments; and I saw in it men and women, tormented without mercy; some of them up to their lips, and some up to [the top of] their head. And I said to the angel: "What are these?" and he said unto me: "These are witches and wizards, who ceased not from their sorceries, till they departed out of the world." And I saw again, over on the other side of them, bitter darkness, and there were in it men whose cry rose up unceasingly; and they were crying out and saying: "O Lord, have mercy on us, for now we have known the time of repentance." And those angels yet the more tormented them, saying: "There is no place for repentance. Had you repented before death, you might perhaps have been accepted." And I, Paul, groaned and wept; and I said: "Wo unto you, O wicked ones! wherefore were you born into the world?" And he answered and said unto me: "It is more needful to weep for the patriarchs, and the metropolitans, and the bishops; and weep thou over priests, and over deacons; for they have all done iniquity; and yet more, over lovers of money. They loved the torments into which they have fallen, and showed no mercy; and to them also no mercy comes, but they are tormented seven-fold; for they have lost the time of repentance. But God is merciful, who hath left every man to his own will; and they therefore deserve bitter torments."

And when I was weeping over these things, the angel said unto me: "Art thou crazy, Paul? As yet, thou hast not seen bitter torments." Then he carried me to the west, where all

the torments were made ready; and he stationed me upon a well; and I saw that the well was sealed with three seals. And the angel who was with me answered and said unto me: "Paul, dost thou see this well?" Then he said to the angel who stood over the mouth of the well: "Open this well for Paul, beloved of our Lord; for our Lord hath given unto him permission that he should see both all the enjoyments and blessings of the righteous, and all the woes and torments of sinners." Then the angel answered and said unto us: "Then stand afar off, that the odor of the stench may not reach thee." And when he opened the well, there came forth from it the odor of much stench. And the angel who was with me said unto me, that as for every one who is cast into this well, there will be no remembrance of him, neither with God, nor with angels. And I said to the angel who was with me: "My Lord, who are these, that deserve this pit?" and he said unto me: "Those who do not confess Jesus Christ, nor his resurrection, nor his humanity; but consider him as all mortals [earthly ones]; and who say that the sacrament of the body of our Lord is bread."

Then I looked to the west, and behold, heaven opened; and Michael, the chief of the angels, he who is over the covenant, descending from heaven, and a host of angels with him; and he came unto those who were in torments. They said unto him: "Have mercy on us; we know that thou didst always offer up supplication in our behalf, while we were in the world; and now the fearful judgment of God hath reached us." And the angel answered and said unto them: "Hearken, all ye who are in torments; by that Lord before whom I stand, I do not cease to weep on your account. Yet ye, O wicked ones, would not cease to sin; and ye filled up your life with vanity; and now, O ye wicked ones, where are your prayers, and where your repentance, that peradventure there should be unto you mercy?" And I, Paul, heard these things from Michael; and those wicked ones were weeping and crying, and their voice was like thunder. And I remembered the words which our Lord spake: "There shall be weeping and gnashing of teeth." And the angels with me were crying out and saying: "O our Lord, have mercy on the work of thy hand [thy forming]; have mercy on thine image."

And when these things took place, I, Paul, stood confounded; and I saw the heavens shaking, like trees before the wind. And the gates were opened; and I saw our Lord coming with an escort on the clouds of heaven; and the odor of incense went forth before him, from the earth even unto his throne. And I saw twenty-four elders casting themselves down before God and making supplication. And the four winds of heaven worshipped and made supplication before God. And all the angels

were crying out and speaking with them. And I heard the voice of our Lord saying: "What do my glorious angels desire?" and the angels answered and said: "Plenitude of thy mercy unto the sons of men." Then all those who were in the torments lifted up their voice and said: "O Lord Jesus Christ, son of the living God, have mercy on the work of thy hands [thy forming, or moulding, as a potter]."

And I saw a throne, and before it were prophets, and, behind them, apostles, and martyrs, and confessors; and every one of them in his order. And while I, Paul, was astonished at all this, I saw an old man standing by me; and he was beautiful in appearance; and an angel singing before him. And I inquired of the angel who was with me: "Who is this?" and he said unto me: "This is Moses, the founder of the divine laws." And he drew nigh unto me, and inquired after my health; and he was weeping. And I said unto him: "Wherefore weepest thou, master?" and he said: "I weep for the thing that I have planted in the world, and it hath not brought forth fruit; and all the great miracles which God wrought by my hands, they understood not; and they forsook not the worship of idols; and Israel turned not unto the Lord. I declare unto thee, O Paul, that in the hour the cruel ones crucified the Son of God, him who gave unto them laws, at the same time, all the angels stood in sorrow; and all the righteous patriarchs did likewise; and the angels desired at once to destroy the crucifiers; but the command of the living God restrained them, that he might fulfil the words of the prophets. But the patriarchs were all looking at me, and saying unto me: 'See, the sons of thy people, what have they done to the Son of God?' Therefore I say unto thee, O Paul, blessed art thou; and blessed is the generation of which thou art a minister; and they do not know to what a boon thou dost invite them."

And while he was talking, there came unto me twelve others, saying unto me: "Art thou Paul, who was called Saul? We have heard before God a good remembrance of thee." Then I said: "Who are ye, my masters? tell me." The first one answered and said: "I am Isaiah, the distinguished prophet; and Manasseh, the son of Hezekiah, sawed me through with a wood-saw." And another answered and said: "I am Ezekiel, the son of Buzi, he whom the Jews dragged on the mountain, until the brains of my head went out. And all of us, my son, died in this way; and not one of us by a natural death. God constrained us, that we should turn Israel; and every one of us, in some way, they tormented. O Paul, blessed is the people that repents through thee; and blessed is the generation whose minister thou art." And one of them answered and said unto me: "My son, I received angels into my house, as strangers; and

the sons of the city came to take them away from me by force, for wantonness; and I gave them my two daughters, who were virgins, and said unto them: 'Do unto them as you please; lo, the two know not a man; and to these men do no wickedness;' and they listened not unto me. And lo, thou seest, Paul, that every evil-doer is thus rewarded."

And after these things I saw there, coming towards me, another old man, whose face and looks shone very brightly, like an angel; and his angel before him, singing and praising. And I said to the angel who was with me: "Then, my master, as for every one of the saints, the angel who guideth him in the world is here with him praising; and wherever he goeth, he walketh before him; and the angels and saints have a love that cannot be divided. From the day that they do the will of God, they do not separate from them; and in every place where they sojourn, the praise of the Lord is in their mouth."

Then I inquired of the angel who was with me: "Who is this old man, master?" and he said unto me: "This is righteous Job." And he drew nigh unto me, and gave me a salutation, and said unto me: "Paul, thine honor and remembrance are always with God, and among all the saints. And I am Job, who endured many temptations from Satan. Thirty years he [God] left me, until I fell, prostrated and smitten with evil boils. Worms swarmed upon me, and every one of them about three fingers [in length]. And Satan daily uttered threats over me, saying: 'Curse thy God and die.' And when he prompted my sons with me to come and comfort me, then Satan would say with their tongue: 'How much Job suffers these torments, and the plague of boils!' And every day he urged them to say to me: 'Blaspheme against the living God and die.' But I yielded not to the desire of the Wicked One, but always said: 'The Lord gave, and the Lord hath taken away; blessed be his name.' It were better for me that I should remain under the scourge with which I was so much distressed, all the days of my life, than that I should blaspheme against God. And I would not cease from blessing his name; and he was long-suffering unto me, in all that distress; for whom every thing is easy; for what is the affliction of this world, compared with the promises of God, which he has prepared for his called, and those who delight in his love?"

And I saw another old man, saying unto me: "Peace be unto thee, O Paul." And I said unto the angel who was with me: "Who is this old man, my master?" And he himself said to me: "I am Noah, of the ark of the flood. I was six hundred years old, when I was building the ark for all flesh; and I ceased not to tell the sons of men: 'Repent of your evil deeds; for behold a flood cometh, and it will destroy you.' And they

saw that I prayed, by night and day, for them; bread I ate not in quietness; and the hair of my head I shaved not; and I hoped that, peradventure, God would show mercy unto the work of his hands, and not destroy it. But they repented not, and considered not."

And after these things, I saw two coming unto me; and the angel who was with me said unto me: "These are Elijah and Elisha." And they came unto me, and inquired after my health; and Elijah said unto me, while rejoicing with me: "I prayed before God concerning the people of Israel, and it rained not upon them rain for three years and six months; for their iniquity was great. I spake unto them, and they would not hear me. And I remembered that whatever a man asks, the Lord granteth it unto him; as David, the prophet, hath said: 'The Lord is nigh unto those who call upon him in truth; and he performeth the will of them that fear him.' And often the angels asked that he would give them rain, and he gave not, until I called upon him again; then he gave unto them. But blessed art thou, O Paul, that thy generation, and those thou teachest [thy teaching], are the sons of the kingdom. And know thou, O Paul, that every man who believes through thee hath a great blessing, and a blessing is reserved for him." Then he departed from me.

And the angel who was with me led me forth, and said unto me: "Lo, unto thee is given this mystery and revelation; as thou pleasest, make it known unto the sons of men." And I Paul returned unto myself; and I knew all that I had seen; and in life I had not rest that I might reveal this mystery; but I wrote it, and deposited it under the ground, and the foundation of the house of a certain faithful man, with whom I used to be, in Tarsus, a city of Cilicia. And when I was released from this life of time, and stood before my Lord, thus said he unto me: "Paul, have we shown all these things unto thee, that thou shouldst deposit them under the foundation of a house? Then send, and disclose, concerning this Revelation, that men may read it, and turn to the way of truth, that they also may not come to these bitter torments."

And thus was this Revelation discovered. When this Paul, the apostle, was in Tarsus, a city of Cilicia, in the house of an honorable man, the angel of the Lord appeared in a dream unto that man, and said unto him: "Destroy the foundation of this house, and the thing thou findest, take." And the man did not understand; he thought that it was a lying dream, and paid no attention. And again, he returned to him the second time, and urged him, saying: "I say unto thee, O man, pull down all the foundation of this house, and see everything that thou findest in it; take it and make it known unto the sons of men, that they may turn from the evil way unto life." Then that man arose in

wrath, and pulled down the building, and dug up the foundation; and found a box of white glass; and in it was that which the saint saw and wrote—namely, Paul, the apostle, the blessed and divine, with his stockings placed by the side of this Revelation—these stockings he used to wear on his feet at the time of prayer—and his cloak folded up, with this Revelation. When he found them, he brought them unto a judge, thinking that there was something of gold within it. And he carried it, still sealed, to king Theodosius; and that faithful and righteous king opened it, and he saw thus inscribed: “Unto you I say, O sinners, for your sake, God descended from heaven, and took a body from the Holy Ghost, and was hung upon a tree, that he might make you free from sin. And I sent unto you my just and righteous servants, that ye might turn unto the way of truth; but some of them ye killed; and some of them ye stoned, while they were preaching unto you the truth. But ye believed not all these. And I gave unto you a sacrament [mystery] for the repentance of life, and ye repented not. Now, understand and behold this Revelation; and repent of your wicked ways, and of everything which is hateful in the world. Now ye see the torments which are recorded in this Revelation; and every one who turneth not to the way of repentance, shall be thus tormented. Hitherto, ye have said: ‘We have not known.’ Now, behold, ye see everything which is recorded.”

Thus Christ gave this vision unto the great and blessed apostle Paul; who, so long as he was in the world, taught and preached; and now also, in this Revelation, He hath made known unto him that the sons of men should turn through him; after his death, by this Revelation should they be instructed.

Be astonished, O my beloved, at this man of wonders! How much he loved his Lord! And he concealed not from him even one thing of what took place; not in regard to the righteous, nor in regard to the wicked.

This is the last Testament which our Lord sent to the world* [by the hand of the father of the Gentiles, Paul the great preacher

* The remainder of the translation, enclosed within brackets, is made by Dr. A. H. Wright, missionary at Orûmiah, at present on a visit in this country. Its text is not now found in the original manuscript (the last leaf of which has become lost or destroyed), but we possess it in a modern copy made from this at Orûmiah, just before the work was first sent to America. The copy is a good deal defaced in places, by the dampening of the ink, and consequent adhesion of the leaves, and Dr. Wright's version is at one or two illegible points partly conjectural, although doubtless in the main accurate. We have also to thank Dr. Wright for collating with the original text the whole version of the Revelation, as it has been going through the press; and, finally, for correcting the specimen of the Syriac text which follows at the end of the article, and which includes the last paragraphs, from the account of the discovery of the work at Tarsus to the end of the part contained in the older manuscript.—COMM. OF PUBL.

and blessed Apostle. Woe to every one who meets with it and does not truly understand what is signified by it: he shall have no part in the blessings of the just.

But every one that turneth from the evil way, and places these warnings before his eyes, will not be allowed to sin, and, if he sins and repents, his repentance will be accepted.

My brethren, stir up your minds, and see how many blessings and joys those have who do the will of God, and how many sorrows attach to the wicked. Do not transgress in any small word, for our Lord says, in the Gospel, that for every idle word which men shall speak they shall give account in the day of judgment. So order your ways that no idle words may escape from your lips, and be an occasion of stumbling to you].

Orûmiah, Persia, March 27th, 1863.

Specimen of the Syriac Text.

[illegible]

